

Lucilla and Elizabeth,

OR,

Donatist and Protestant

S C H I S M

PARALLEL'D.

Donatism.

1. Ordain'd Anti-Bishops.
2. Erected Anti-Altars.
3. Impeach'd all other Churches of Apostacy.
4. Communicated with no other Church in Religious Offices.
5. Appeal'd from the Churches Sentence in a

Protestancy.

1. *Ordain'd Anti-Bishops.*
2. *Erected Anti-Tables.*
3. *Impeach'd the whole Church of Superstition, Idolatry, and Antichristianism.*
4. *Communicates, in Sacred Duties, with no Christian Society.*
5. *Appeal'd from the Churches Decrees to the*
A Spiritual

Spiritual Cause to a Lay-Prince.

Princes Supremacy, advancing it in all Spiritual Cases, above any Authority Ecclesiastical, whatsoever.

Yet continued the Catholick Creed, Sacraments, Liturgies, Regiment and Solemnities, as they were before the Schism.

Continues Baptism and the Creed (in most Articles) but errs concerning the Eucharist and other our Lord's Sacraments, abrogating the Liturgies, Rites, Canons, Fasts and

Festivals, as also the Spiritual Jurisdiction of the Church, and Canonical Obedience to the Western Patriarch.

St. Augustin's Censure against the Donatists involving Protestants also.

Epist. 48.

YOU [Donatists] are with us [Catholics] in Baptism, in the Creed, and in the rest of our Lord's Sacraments; but in the Spirit of Unity, in the Bond of Peace, lastly, in the Catholic Church itself, you are not with us.

Epist.
153.

The Sacraments of Christ, which in the Sacrilege of Schism you [Donatists] have to Judgment, will be profitable and wholesome to you, when you shall have

have the Head, *Christ*, in Catholic Peace, where Charity will cover a multitude of Sins.

Whosoever believe *Christ Jesus* to be come in the Flesh, &c. but yet so dissent from his Body, which is his Church, as that their Communion is not with the whole, wherever diffused, but is found Separated in some part, 'tis manifest they are not in the Catholic Church. *De Unitate Ecclesie, c. 4.*

This Church is the Body of Christ, as the Apostle saith, *Col. 1. 24. For his Body, which is the Church.* Whence surely 'tis manifest, That He who is no Member of *Christ*, cannot have Christian Salvation. But the Members of *Christ* are joyn'd to each other by the Charity of Unity, and by the same [Charity] do they cohere to their Head, *Christ Jesus*. *Cap. 2.*

Whosoever therefore is Separated from this Catholic Church, how laudably soever he thinks himself to live, for this only Crime; that he is disjoyn'd from the Unity of *Christ*, he shall not have life, but the wrath of God abideth on him. *Epist. 153.*

Now St. *Augustin* places the *Donatists* Schism in their not joyning with *Catholics* in Religious Offices, In forsaking all Christian Assemblies, In not partaking with them of the Eucharist, In Prayers, &c. Whence he concludes them not to belong to the Catholic Church, Not to be Members of *Christ's* Mystical Body, Not to have Charity, Not Sacraments to Benefit, Not Piety with hope, nor Salvation.

vation. Have Prelatical *Protestants* of *Great Britain* and *Ireland* any visible Communion, in the Eucharist or other Divine Service, with any Christian Church on Earth? If they have not, as is undeniable; then according to *St. Augustin*, they are not in the Catholic Church, are not Members of *Christ*, are without Charity, beneficial Sacraments, hopeful Holiness, and eternal Salvation. And this Censure by so much more justly belongs to them, as their Schism is more contumacious, their Calumnies against the Catholic Church more horrid, and their Defection by Heresie as well as Schism, wider than was the *Donatists*.

Published with Allowance.

L O N D O N,

Printed by *Henry Hills*, Printer to the King's most Excellent Majesty for His Household and Chappel. 1686.

